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all philosophy; all of us are beggars here." Such a view, one readily infers, would be rejected by Liebert as mystical (*cf.* pp. 55, 163) since according to him the slightest attempt to determine reality presupposes the concept of reality, and the validity of concepts is absolutely autonomous. It has become pretty well recognized, I think, that the Neo-Kantians, in adopting such an extreme standpoint, have committed an important error.

Concerning the logical position, as a whole, of Liebert and other Neo-Kantians it will perhaps suffice to note its dependence upon Lotze and his interpretation of the Platonic Ideas. The arguments of Dewey in his "Logical Studies" controverting Lotze are, of course, widely known. An opportunity for further criticism is offered by the Neo-Kantian relation of science to philosophy, or rather, the actual interpretation of this relation by individual members of the school, for, taken by itself, this part of their programme, at least as stated, *e. g.,* by Riehl, largely represents a praiseworthy ideal.[7] On this basis, philosophy is defined[8] to be (in harmony with Windelband) the "critical science of universally valid values." Critical philosophy seeks to determine the fundamental laws of science in general. Philosophy and the positive sciences are, therefore, interdependent. Through this interaction of criticism and creation the future development of scientific philosophy will consist in the elevation of science to philosophy. Thus the importance of creative scientific activity in philosophers is clearly recognized. It would not he difficult to show that Neo-Kantians such as Cohen, Natorp, Windelband, and others have fallen lamentably short of the standard proposed by Riehl, although they assert[9] that they are chiefly interested in the mathematical sciences. Liebert evinces the same failing: it is hardly correct for him to say[10] that Kant's "Critique of Pure Reason" contains the critical foundation of Euclidean mathematics. But, whatever the mathematical deficiencies of the Neo-Kantians may be, one must admire the thoroughness, even brilliance, with which Liebert and his colleagues have described their philosophy, and in particular the adaptation of the latter to the problem of validity.

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Modes of Research in Genetics. RAYMOND PEARL. New York: The Macmillan Company. 1915. Pp. 182.

This little volume comes as a timely addition to the working library of the modern student of biology. While three of the five chapters are substantially reprints of separate addresses or papers by the author, and a fourth is based upon a series of studies published elsewhere, the general account marches with reasonable unity to the end without undue evidence of scissors and paste.

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[7] *Cf.* Liebert, *loc. cit.,* pp. 249–256.

[8] *Cf.* Liebert, *loc. cit.,* p. 21.

[9] *Cf.* Liebert, *loc. cit.,* p. 241.

[10] *Loc. cit.,* p. 111.

Although the veteran will read it with profit, the book will prove especially useful to the beginning investigator, inasmuch as it will aid materially in orienting him in the technique of his subject. The first chapter reviews and criticizes current modes of research in genetics. After a reminder that in dealing with phenomena of heredity, not only resemblance between adults, but the entire cycle of reproduction of the individual, including both gametogenesis and somatogenesis, must be reckoned with, the author proceeds to evaluate the four chief methods of investigation,—the biometric, the Mendelian, the cytological, and the embryological—by which biologists are striving to solve the problems of genetics. The advantages and limitations of each method are impartially set forth.

The second and third chapters together afford a concise and understandable summing up of the content, limitations, and real utility of biometry in genetics. They reveal convincingly its value as an indispensable refinement of the descriptive method. It is to be regretted that, for the sake of the tyro, the author did not follow up his lucid discussion of the significance of biometry by an additional chapter explaining the commoner terminology and symbols used in it together with illustrative applications.

The fourth chapter, "Certain Logical and Mathematical Aspects of the Problem of Inbreeding," although rather abruptly interjected into the book, is an interesting elaboration of a method for analyzing and expressing numerically, in the form of coefficients, degrees of inbreeding. Starting with the obvious fact that the total number of different ancestors of inbred individuals are fewer in proportion to the degree of inbreeding, down to an ultimate minimal limit, the author develops a series of values of successive coefficients of inbreeding in such matings as brother by sister, parent by offspring, cousin by cousin (single and double), and uncle by niece. The most interesting practical outcome shown in his tables and graphs is that if any of these forms of inbreeding are followed continuously, by the tenth generation there is an almost complete unification of ancestry.

The last chapter, which discusses the relation of the science of genetics to the practical art of breeding, although adding nothing to the earlier discussions of methodology, sounds a needed caution about what, particularly in the field of animal breeding, may be expected in a practical way from the application of Mendelian principles.

In conclusion, we can heartily agree with the author that "an occasional examination and overhauling of one's equipment is as essential to success in scientific operations as it is in military," and congratulate him upon his success in conducting us through the inspection.

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